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Essential Quakerism

THE SOCIETY OF FRIENDS has always been a small group, and destined, so many think, to remain small; perhaps to grow smaller. In the days when Quakerism had its greatest power no one, except the non-Quakers, worried about lack of numbers within the Society. Numbers dwindled when the Quaker heresy settled into orthodoxy, and became respectable. When we excuse ourselves for our small numbers, we are simply pleading guilty to an emphasis upon the husk of our faith while the inner core lies dormant. Today when men and women are tired of the narrowness of radical or literalist, and the unending words of professed leaders, anyone who can show how the God that is above us and in us may be felt and followed, will have an eager following. Essential Quakerism offers not its polity or its organization, but offers its challenge and its method. It offers no "knowledge about"; it offers an approach.

The barrier between ourselves and God is neither theology nor metaphysics. The barrier is more real. It is actual; factual. We are not "in tune." We are forever on the go. We are satiated with things. We want what we want when we want it. We are all the time generating, but mostly static. Just to *"be still* and *know"* is not our way. We are on the *go,* and just *guess!*

Quakerism is essentially a strenuous type of Christianity. It calls for spiritual exertion. It offers no attraction to those who can find inward peace only if they discover some outward authority to tell them infallibly what they must believe and do. It leaves to each man and woman the responsibility and opportunity of finding his or her way to God, and of deciding what is His authentic voice.

ELDEN H. MILLS.

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

RELIGIOUS EDUCATION CONFERENCES

During the early part of February a series of very important conferences on various phases of the work of religious education will be held in Chicago. On Wednesday, February 6, will occur the conference on Church Vacation and Week-day Schools. A rich program of presentation and discussion will consider many angles of these very important departments. Beginning on Thursday, February 7, and continuing over the 9th the Professional Advisory Sections of the International Council will hold their meetings. These include sections on Children's, Young People, Adult, Leadership Training, Professor of Religious Education, Editors, Publishers, Executive Officers of Denominations, State Secretaries, City Directors and Directors of Religious Education in the local church. Usually six hundred to eight hundred of the outstanding workers in these fields assemble for their conferences, which thus become institutes of methods of work. Each section has its own regulation in regard to membership, but it is not difficult to obtain and visitors are always welcome. All meetings are held in the Hotel Sherman. Many Friends should be interested in attending the conference which is in line with their major interest. All such are asked to correspond with the chairman of the Board on Religious Education, E. H. Stranahan, Oskaloosa, Iowa.

THE SENATE RATIFIES KELLOGG PACT

America's adherence to the Kellogg multilateral treaty pledging the nations of the world to renounce war was voted, January 15, by the Senate, eighty-five to one, which overwhelming vote brought applause from the women-filled galleries. Senator Borah disarmed opposition by reiterating previously expressed views that "the treaty did not curtail America's right of self defense and that the Monroe Doctrine was a part of this country's system of national defense." "The simple worded instrument negotiated by Secretary Kellogg and signed last summer at Paris by the representatives of the leading powers of the world, has since been accepted by sixty of the sixty-four independent nations of the world." As for its effectiveness "there is nothing else save honor and good faith behind any treaty." President Coolidge expressed the belief that the treaty will do more to stabilize conditions, give expression to the sentiments of the world and increase the probabilities of permanent peace than any other factor within his knowledge. At a special ceremony in the White House on the morning of January 17 to which the members of his Cabinet and the members of the Senate were invited, President Coolidge placed his signature to the Pact of Paris, thus committing the United States of America to the position which condemns recourse to war for the solution of international controversies and renouncing war as an instrument of national policy in relationship with other nations of the world.

MAINTAINING PEACE WITHOUT CRUISERS

Last month, the following statement signed by representative men and women of forty-three States, several of them prominent Friends, was made public: "We the undersigned citizens, being in hearty favor of the ratification by the United States Senate of the General Pact for the Renunciation of War, look with grave apprehension upon the possibility of the authorization of fifteen additional cruisers in the present session of the Senate. We believe that the wholesome effect of the General Pact for the Renunciation of War upon the sentiment of the nations and peoples will be largely nullified if the nation which first proposed the General Pact expresses lack of confidence in its efficacy by increasing its own armament. It seems to us idle to insist that the naval program has been conceived without reference to the program of any other nation, since the cruisers to be authorized are clearly in the class of vessels which were the bone of contention in the abortive Geneva Naval Limitation Conference. Whatever may be the merits of the American position as to the question of naval armament, it must be clear to every observer that the initiation of a new building program at this time will inevitably imperil the wholesome effect of the General Pact and will give other nations occasion to question America's sincerity. We therefore urge our representatives in the Senate to vote against the cruiser bill and for the General Pact for the Renunciation of War."

MEDIATION PREVAILS IN SOUTH AMERICA

The League of Nations is reported to have spent $26,000 in cable tolls for messages sent in connection with its efforts to maintain peace between Paraguay and Bolivia. The governments of these South American countries have both agreed to accept the mediation of the Pan-American Conference in session at Washington, D. C., in the dispute over the ownership of Chaco which has been pending for about 45 years. During the recent controversy the Council of the League of Nations, through its President, M. Briand, was active in seeking to prevent and then to stop hostilities. A special commission of conciliation has been appointed by the Pan-American Conference. This acceptance of mediation by the two nations is one more instance of the strength of public opinion in international affairs.

BRITAIN RECOGNIZES CHINA'S GOVERNMENT

Great Britain had the distinction recently of being the first power to grant recognition to the Chinese Nationalist Government at Nanking, the ceremony being carried through by the British Minister at Peking, Sir Miles Lampson, and the Chinese President. Friendly greetings were exchanged and President Chiang Kai-shek was assured of King George's "sincere wishes for the welfare and prosperity of the Chinese Republic." The President responded with an expression of good wishes for the speedy recovery of the King's health and for British welfare.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

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Are there not many Friends who would like to further the missionary work of the church by giving money on the Annuity Plan?

For details about the Plan, write to the

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Let's Have Done With Polite Anarchy

WE ARE in entire accord with the sentiments expressed in the editorial following this. It is a fine statement of civic responsibility and ideals. Good citizenship can hardly do less than to act upon the policy outlined. Indeed, it is encouraging to note the apparently quickened public conscience on the observance of the Eighteenth Amendment following the unquestioned commitment of the people in the recent presidential election. It is not often that we look to high places for the setting of a desirable example but if we may believe no less an authority than David Lawrence it appears that official Washington was quick to realize the significance of the election from this point of view and is setting its house in order by way of frank acceptance of the situation. It will not be long, according to him, until it will be necessary for those wishing to indulge their perverted thirst to foregather with the foreign embassies and legations to have their alcoholic desires satisfied. It is even stated that some of the ambassadors themselves are considering the propriety of doing in Washington as Washington is supposed to do. If this general forecast made by Mr. Lawrence is a correct one, an immeasurable step will have been taken toward the fulfillment of the ideals set forth by Elbert Russell. Such an example in high circles will go far towards bringing the citizenship in general to a realization of its manifest obligation.

It would almost seem to be unnecessary to sound this kind of a note in the official organ of a Friends paper. However, we have been mildly criticized in times past for not keeping this question before our readers as vigorously as we have some other questions. Our reply has been that we have assumed that Friends are temperate and committed to the policy of prohibition and that information and exhortation were comparatively unnecessary. While we believe this to be true in the main, we still hear from time to time of Friends who, though absolutely abstemious themselves, hold themselves to be such consistent Quakers that they reject the principle of prohibition on religious grounds. They maintain that all force is unchristian and that it is wrong to attempt to compel anybody to do what he himself does not have the will to do; that it is a violation of the sacred right of personality. This is not religion—it is refined anarchy. Its application would mean that a man has the inherent right to get drunk and drive over our auto-thronged highways at the rate of sixty miles an hour, thus endangering the lives of hundreds of innocent people.

The distinction, of course, which those who take this position fail to make, is between what a man has the right to do to his own hurt and what he does not have the right to do to the hurt of society. For the sake of argument, we may go so far as to assume that if a man is determined to take the road to his own destruction we may not have the right to step in perforce and prevent him from following his determined bent. Even so, it is not only our right but our imperative duty, so far as law will help us to perform it, to protect that man's family, and other men's families from the dire consequences of his course of action. Despite the fact that we still hear it occasionally from those who should know better, no fallacious axiom has been more thoroughly discredited than this: "Liquor will let those alone who will let it alone." In fact, it was the complete disproving of this assumption that finally led to the entire repudiation of the whole liquor business and the writing of that repudiation into our national constitution. In the light of these facts let us have done once and for all with polite anarchy. We shall continue to have law violation by those who violate not only the prohibition but other laws. No regulation is enforcement perfect. It is hardly too much for us to expect, however, that we should cease opposition to the principle of prohibition on the absurd ground that as a matter of religious principle it is a violation of personality.

The Good Citizen's "Oath of Office"

PRESIDENT-ELECT HOOVER'S success in winning the voluntary cooperation of men and women in great enterprises—especially his work as Food Administrator during the World War—encourages many to hope that, when he becomes President, he may make an effective appeal to the citizens of our country voluntarily to respect the Eighteenth Amendment and obey the Volstead Act.

Such an appeal, following up the moral effect of the presidential election, should go a long way toward solving the problem of prohibition enforcement. But why wait for the President's leadership? The burdens of the President's position are too heavy as it is.

We are too ready to let ourselves be governed rather than be self-governing. The very vastness of our nation tends to make the individual citizen feel impotent and of little importance in the great mass; he is tempted to wait on the initiative of the government. It will be fatal to our experiment in democracy, if we grow indifferent to our responsibilities and simply wait for laws to be enforced upon us. It is surprising how many otherwise good

citizens have come, unconsciously to themselves, to regard the officers of the law, not as the indispensable agents of our welfare, but as an alien and oppressive power, to be resented, evaded or even resisted. A free government cannot long survive such an attitude.

As good citizens we should not wait for the President to enforce the law upon us. We can and should take that burden from his shoulders. At the beginning of the new administration let us all highly resolve to relieve him and all other officials of all responsibility for our personal observance of the laws of the land. As he takes the oath to preserve the constitution and enforce the laws, all good citizens should stand with him and pledge ourselves individually to the best of their understanding and ability to obey the constitution and the statutes and to use their influence to make this a law-abiding nation. This will leave him free for the task of curbing the criminally minded and the predatory and to act as the executive agent of the whole people in promoting the general welfare.—ELBERT RUSSELL.

The Profit Motive in Religion

BY PAUL M. REID

Paul Reid is educational director of the First Friends Church of Indianapolis. The following is the substance of a sermon recently given by him in the absence of the pastor, Elden H. Mills, to whom we are indebted for securing the message for publication.

BEHIND the overt and covert acts of man there are always reasons, urges, impulses that drive him eagerly or reluctantly to his deeds, or subtly bring about his various doings. The purchase of a new hat and an invitation to six o'clock dinner alike have behind them some cause. These underlying drives we call motives. Those motives of men that lie behind his religious thoughts and deeds, that cause him to behave in the peculiar way or ways we call religious, are powerful forces. They have spurred both primitive and modern man to a multitude of deeds.

For the dawn man, our ancestor of a million or so years ago, religious motives were very simple things, crude drives scarcely worthy of the term religious. Fear—stark, cold, unreasoning fear—was the compelling motive in the heart of primitive man. As Lewis Browne puts it in that alluring book of his, "This Believing World", "In the beginning there was fear; and fear was in the heart of man, and fear controlled man." From the savage's attempts to conquer and bridle vicious forces that seemed intent on destroying him there developed magic. He sought to appease and control the spirits. Fear began to lose out a bit, although it has never completely lost its power in religion even today, when man thus dared to think that he could exploit the spirits. Through the following centuries the medicine man and fetishism became the chief means of winning spirits to his side to fight for him and of warding off evil spirits. From the use of individual fetishes or amulets there grew in time the idea of a tribal fetish. And from the tribal fetish—a peculiarly shaped tree, an oddly marked boulder—grew the idol. From idol worship there came a harvest of priests and priestcraft, ceremonies and sacrifices.

It would be intensely interesting to continue along this line, to mark the rise of taboos, the effect of a new agricultural life upon primitive religion, the origin of sacraments, and so forth. We can see here, however, the rudiments of religious motives and drives, crude though they be. It is a far cry from fear as the chief motive in religious life to love as the main force or urge. Even the Old Testament fails to establish love completely as the central impetus. The Jehovah of the early Hebrews was not even ethical. Though he led some of his favored children across the Red Sea and through the wilderness, he destroyed thousands of his less fortunate children as they pursued the Israelites. Obviously it was a tribal god who fought for the Hebrews as they cut their way with a bloody sword into the promised land of Canaan. What mattered it to Joshua and his warriors if human hearts beat in human breasts behind the frail walls of Jericho? It was Jehovah's will that the city be taken and its occupants slain.

It took a line of courageous and inspired prophets to bring to the Hebrews the idea and the working example of an ethical god. The whole sacrificial system was attacked and checked, but never quite rooted out. The words of Hosea sounded a new note, a different motive in religion: "For I desire goodness and not sacrifice; and the knowledge of God more than burnt offerings." Hosea, Isaiah, Amos, and Micah—four great spirits that poured forth a new conception of Jehovah as a righteous and ethical God! The words of the latter—"What doth Jehovah require of thee, save to do justice, to love mercy, and to walk humbly with thy God"—still ring out like a challenge from on high to us today.

But somehow this period of thrilling prophecy was followed by an era of disenchantment and clouded vision. Doing justice, loving mercy, and walking humbly with God were too strong meat to endure long. By Jesus' day a jumbled mass of ritualism and officialism had all but stifled pure religious motives. For a brief moment the children of Israel had caught the challenge and the vision of the loving service of Jehovah as its own reward, but now they demanded material blessings and outright advantages from the ceremonial service that they rendered to their deity.

It was the teacher of Galilee who by his very life revealed the deepest and finest motives of religious living. His teaching, by word and example, urged men to follow him in loving God the Father, and in rendering unselfish service to fellow men. Limitless love to God and boundless good will to man were the motives of Jesus. We shall have more to say about them later.

In spite of the zeal and sincerity of Jesus' followers and the founders of the Christian church, it was but a few centuries until men acted from mixed religious motives. The middle ages produced such a warped conception of religion that verily we today are not entirely free from the

effect. Witness our building of massive churches of stone and steel, costing thousands of dollars, while our brothers live in squalor and want. The wonderful Gothic cathedrals of the middle ages were built in a day when the social aspect of the gospel was little appreciated. The peril of the Gothic in church architecture today is real, for it reflects an unethical way of thinking. Perhaps our spending of thousands on material structures today is but a defense mechanism for failing to spend a little more money and time on people and their needs. Maybe you will say in reply, "But look at our social service enterprises today—our Community Chest Fund, and so forth." Yes, once a year, we do make a heroic gesture of helpfulness toward our less fortunate brothers. But—we go on from day to day and year to year allowing those conditions to exist that produce slums and want and squalor and vice. Our pounding industrialism and our pagan civilization need to be brought before the bar of divine justice.

Somehow, among our motives of today, there has developed one that is neither pure nor religious, though it pretends to be both. That is the profit motive in religion. It is the practice of religion as a way of gain, the success idea masquerading under a pious exterior. Of course it has existed with more or less strength for ages in the heart of man. It was a common note among the Hebrews in Old Testament times. "Only be strong and very courageous, to observe to do according to all the law, which Moses, my servant, commanded thee; turn not from it to the right hand nor to the left, *that thou mayest have success* whithersoever thou goest." (Joshua 1:7.) *"Then shalt thou prosper,* if thou observe to do the statutes and ordinances which Jehovah charged Moses with concerning Israel." (I. Chronicles 22:13.) "Blessed is the man that walketh not in the counsel of the wicked,—and *whatsoever he doeth shall prosper.* (Psalm 1:1-3.)

Even among pagans the profit motive has had a prominent place in religious practices and beliefs. Rome at the height of her power and glory attributed her success to religious observance and blessing. Listen to what Professor Case says in his book, "The Social Origins of Christianity": "According to the thought of the time it was religion that furnished the surest guarantee for the general prosperity of the community. A happy and successful society meant, in the opinion of its members, a community that enjoyed the greatest measure of favor from its tutelary deity. Throughout the whole history of Rome's career, religion was thought to be the unique source of political prosperity and stability."

Evidently the profit motive was a prevalent and recurrent problem in New Testament times, too. In Paul's first letter to Timothy we read in the sixth chapter a warning of the great apostle concerning those "who think of religion only as a means of gain."

The feudal system of the middle ages and the development of nationalism both had in them a strong element of this same profit motive. For hard cash one could buy indulgences from the Church, and in the freedom thus secured reap a rich reward of unlawful and unrighteous profit. The kings found it much to their advantage to make a show of religious fervor, for it brought the help of the church in keeping their subjects in order and in squeezing from them taxes and duties. For the king could do no wrong. An enlightened social conscience has practically overcome this tendency of rulers thus piously to exploit their subjects.

As we turn to the state of religion in society today we are confronted with a host of problems and paradoxes, encouragements and disappointments. On one side we see "The Church in the World" by Dean Inge, and at the other extreme we see "Does Civilization Need Religion?" by Reinhold Niebuhr, and read the emphatic answer, "Yes," in his book. The blissful optimism of the President's Thanksgiving proclamation will give a background for the opposite side of the picture. Hear the words of Calvin Coolidge:

> "The season again approaches when it has been the custom for generations to set apart a day of thanksgiving for the blessings which the Giver of all good and perfect gifts has bestowed upon us during the year. It is *most becoming* that we should do this, for the goodness and mercy of God which has followed us through the year *deserves our grateful recognition* and acknowledgment.
>
> Through His divine favor *peace and tranquility* have reigned throughout the land. He has protected our country as a whole against pestilence and disaster and has directed us in the way of *national prosperity.* Our fields have been abundantly productive; our industries have flourished; our commerce has increased; wages have been lucrative and contentment has followed the undisturbed pursuit of honest toil.
>
> As we have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have *enlarged our charities and missions;* we have been imbued with *high ideals which have operated for the benefit of the world* and the promotion of the brotherhood of man through peace and good-will." (Italics ours.)

Indeed it was "most becoming" that we set aside a day of thanksgiving, for God's blessing "deserves our grateful recognition." He has been a good God to us; he has served us well. We will continue to worship him—with our lips—as long as he is on his good behavior. And, of course, "peace and tranquility have reigned throughout the land"—if we forget the oppressed and cowed coal miners of Pennsylvania and elsewhere, the gang wars of Chicago, the textile troubles of New Bedford, Massachusetts, and a host of lesser and greater conflicts. Furthermore, is not "national prosperity" profound and conclusive evidence that we have been a good and well-behaved people? In the revised and fulfilled thought of I. Chronicles 22:13, "Thou, O Great United States, hath prospered because thou hast observed to do the statutes and ordinances which thy god, Mammon, charged Big Business with concerning this nation and this people." The final proof of our righteousness that tops off our material prosperity is, "so have we also grown and expanded in things spiritual," according to the President. For have we not "enlarged our charities and missions?" Surely we have, for the President says so! But I wonder. Isn't it a rather notorious fact, much regretted by earnest church people who are concerned, that our missions have been whittled down, curtailed, and handicapped by a lack of adequate support? How many of you heard that appealing letter from Kyavakali Monthly Meeting, Africa, read at our recent Yearly Meeting by Jefferson Ford? Hear its concluding sentence: "Also please send us a preacher to instruct us in the power of the Lord, because we remain, by ourselves, like orphans." To return to the President's proclamation—our "high ideals which have operated for the benefit of the world" seem to be tumbling down around our ears as we talk of the outlawry of war with our lips and stand ready to build fifteen cruisers and an airplane carrier with our hands.

Perhaps, as Niebuhr puts it, we have made "devotion to the idea a substitute for its realization." No nation in the world is so outspoken of its love and good intentions. We talk glibly of high ideals and then steer our lives by low purposes and base motives. Of course it pays to be relig-

ious. It lends respectability, gives the air of sanctity, and marks the business man as an apostle of righteousness. Men trust him and buy his products; respect him and point their friends to his office, store or factory. But there need not be one whit of religious idealism or Christian practice in the motto, "He profits most who serves best." It may be but the economic slogan that produces good business. Yet we demand a god that pays dividends upon our investment of faith and time.

Some time ago I sat in on an interview at the "Y" between a man, high up in an insurance company of the state, and a high school boy. The purpose of the interview, by the way, was supposed to be vocational guidance and advice for the lad—but actually it was an effort to convert him and get him to join some church. Here was the man's approach: "My boy, one of the first questions they ask you when you apply for a job is, 'Do you belong to a church?' It pays to accept Christ and join a church early in life." For some reason, stubborn or other, the boy refused to be taken in by such a line of reasoning. If one of the first steps toward success is accepting Christ, I wonder which is the more important thing—success or religious living? It seems religion here is made but an accessory, an incident to success.

I quote from Reinhold Niebuhr and his "Does Civilization Need Religion?" again: "Religion in its purest form does not guarantee man an immediate reward for every ethical achievement; indeed, it may offer him no reward at all except the reward which inheres in the act itself." To put it more simply, "Virtue is its own reward." Though, as the small boy complained, "Being good is lonesome business."

We have steadfastly believed that there are true values in our faith, Christianity. But, my friends, the real values are not material nor mercenary ones. They are spiritual and without price. Several weeks ago I was an interested listener at a Jewish Community center to a talk by Dhan Gopal Mukerji, a native of India. In the forum period after his talk the speaker answered a number of questions. Some one put this one to him: "Has Christianity brought progress and development to India?" "What do you mean by Christianity?" was Mukerji's rejoinder. "If you mean western industrialism with its pounding machines and its stifling of personality, then Christianity has brought progress of a kind to India. But if you mean by Christianity the religion of Jesus—piety, turning the left cheek, humility—that has never been brought to India."

Let us turn to the life and words of Jesus in our perplexity and rediscover in him the pure and holy motives of religion. Perhaps my words have been hard sayings. My friends, they have not been directed at any individual or group of individuals. Rather it is a state of mind, a method of thinking and a way of acting which we all have, that I have sought to challenge and oppose. We expect too much of religion—too much of the wrong thing. Listen to these words of Jesus from Matthew 6:31-33: "Be not therefore anxious, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

All these things—food, clothing, and shelter—are for Jesus but incidentals of life, and behold we have made them the chief concerns, it would seem. This passage is the classic expression of confident trust in Providence. Jesus says life is the supreme thing and everything else is incidental. He puts religion at the very center of human life—all other things are unnecessary and belong on the periphery. They are to be subordinated by the religious interest that must dominate all. The Christian world has not yet accepted this point of view of Jesus. It has not put the religious interest at the center of life nor made it prominent. The task lies heavily upon us, for we have almost surrendered the Master's point of view. Such is the thought of Professor Walter E. Bundy in his recent work "The Religion of Jesus."

Instead of making religion a way of profit and material gain, let us heed the words of Rufus Jones in his "New Studies in Mystical Religion": "We must take religion for what it intrinsically is, a way of correspondence with God, a source of spiritual energy, a spring of joy, a burst of inspiration, an organizing power, a begetter of undying love."

Thy Will Be Done

BY LOUISE STINETORF

THY will be done." How many times have you said that? How many times have you stood in a congregation and, with head reverently bowed, repeated mere words: "Thy Kingdom come, Thy will be done on earth as it is in Heaven?"

When Christ on the Cross repeated those words, he prayed as a man with full knowledge of and in complete sympathy with his Father's wishes. His story shows how fully he dedicated his life to God's will.

There are two ways of saying "Thy will be done." One is to stand in a congregation with bowed head; we have the example of Christ's life for the other. And Christ's life can be summed up in the one word, "giving." He gave up home, parents, family life, renown, and life itself; yet he was able to say on the Cross, "Thy will be done."

Few men know God's complete will, but all men know that its accomplishment can be brought about only by human concern evinced in giving. Christ gave all, and the average church member thinks he discharges his obligations by dropping a piece of silver in the collection plate on Sunday. There are no bargain sales in Heaven—salvation costs as much today as 1900 years ago.

God, "the giver of every good and perfect gift," asks as much of us here in the United States today as he asked of his son in Galilee—that we give our every resource to the cause of the Kingdom. A quarter on Sunday, one-tenth of one's income, an occasional evening are insufficient. Time, ability, special talents, and material resources are all God-given and given to be used to advance his plans for mankind .

When you say, "Thy will be done," are you willing to give your words power? Time spent in prayer and considerate deeds shout your desire in regard to God's will far more loudly than any congregational prayer can ever do. A Christianized method of acquiring money and its beneficent use will pave the way for the coming of the Kingdom. With this deeper meaning in mind, and a full sense of responsibility in our hearts, let us bow our heads and reverently say, "Thy will be done."

Richmond, Indiana.

Facing Facts at Atlantic City

Friends of the Indians in Session

OUR national conscience in regard to Government administration of Indian Affairs has experienced what seems to be a serious awakening. At the request of former Secretary Work, the Institute for Government Research recently made a scientific survey of our Government Indian Service, a report of which was submitted to Secretary Work in February, 1928. The survey was made by a staff of ten men and women, each an expert in some particular line, and their report is a thorough and authoritative study of the needs of the Indian Service. It reveals a deplorable condition of affairs, due in great measure to insufficient appropriations by Congress. Its conclusions and recommendations are accepted with little or no reservation by the various groups interested in Indian Welfare, and its accuracy is not disputed by Government officials.

The Indian Rights Association, recognizing the opportunity created by this Survey Report for concerted effort to modernize completely our Government Indian Service, called a conference of all Friends of the Indians at Atlantic City, December 14-15, 1928. Charles J. Rhoads, President of the Indian Rights Association, Lawrence E. Lindley, its Associate Secretary, Amelia R. Lindley, Jennie C. Callister of New York Yearly Meeting, and Jonathan M. Steere, treasurer of our Associated Executive Committee on Indian Affairs, with probably some others whose names have not been reported to us, represented Friends at this conference.

REVOLUTIONARY RECOMMENDATIONS

Lawrence E. Lindley has prepared for us the following report of the Conference, including quotations from some of the startling statements made by the Survey staff. The recommendations made by these men and women have particular interest for Friends since they repeatedly emphasize the need for just those types of work which we have stressed in the past ten years in the activities of our Oklahoma Indian Missions. Watch for these as you read.

More than 100 persons attended the Atlantic City conference, with an average attendance at the five sessions of about 80. Practically everyone there was vitally interested in the Indians and many were representatives of welfare or church organizations doing work with or for the Indians.

The Government Indian Service was represented by Commissioner Charles H. Burke and Dr. M. C. Guthrie, head of the Indian Health Service.

Nine of the ten members of the Survey Staff making the investigation for the Institute for Government Research attended the Conference.

All through the Conference emphasis was placed on the fact that in the words of Dr. Thomas Jesse Jones of the Phelps Stokes Fund,—"The American Indian problem is fundamentally one of education—not merely education of the head, but the social adjustment of American Indian life to the best standards of modern civilization.

"There is real need for a changed point of view regarding Indian education. This new attitude must provide an education in the natural setting of the Indian home, the Indian family, and the Indian community. It must be education for life, including all the essentials of everyday living.

"It must make possible a genuine spiritual life for the Indian."

In speaking on "Personnel and the Education Program," W. Carson Ryan, Professor of Education at Swarthmore College and staff member for education of the Indian Survey, said:

"Properly equipped personnel is the most urgent immediate need in the Indian education service. At the present time the Government is attempting to do a highly technical job with untrained, and to a certain extent, even uneducated people.

"Standards for teachers and school principals in government schools should be raised to the level of at least the better states and local communities. At present only a small fraction of the teachers and principals could qualify on this basis. Salaries are abnormally low, even for teaching.

"One of the most important modern developments in education is the attempt to understand and work with the individual. This is particularly needed with Indians. If the educational program is to be successful in teaching Indians to take the initiative and do things for themselves there will be need of personnel having the type of modern social and educational training that involves better handling of the individual."

MOST INDIANS ARE VERY POOR

E. E. Dale, Professor of History, University of Oklahoma and staff member for *Economic Conditions* of the Indian Survey, brought out a pertinent fact when he said:

"Most Indians are very poor. It is unfortunate that public attention has so often been brought to the very few that are wealthy and so little has been said about the great mass who are in extreme poverty.

'That the young Indian in particular does not have resources within himself that will enable him to earn a decent living is due in a great measure to the defective training that he has received in the government schools. Appropriations for the operation of such schools are so low that most of the labor must be done by the children. Education must be sacrificed to production. Industrial training is a name rather than a reality."

In speaking of Indian health, Dr. Herbert R. Edwards, Director of Bureau of Tuberculosis, Department of Health, New Haven, Conn., and staff member for health of the Indian Survey stated: Disease among the Indians is more prevalent than among people in the average white community. More deaths occur per 1,000 of the population, more infants and children die. Tuberculosis is causing hundreds and thousands of preventable deaths. Trachoma is leaving blindness and suffering in countless instances that are unnecessary. Immediate relief can be obtained chiefly through increased appropriations. More money will purchase more and better food to feed half-starved children in the boarding schools. More money will provide medical specialists. It will help to establish clinics, improve hospitals and sanatoria. Boarding schools can be made sanitary and decent to live in.

INDIANS NOT GOOD MARIONETTES

Miss Mary Louise Mark, Professor of Sociology, Ohio State University, and staff member of the Indian Survey assigned to the problem of *women and the home*. said in reply to the often heard statement that the Indians are lazy, "The real answer is that they have too long and too consistently had to follow other peoples wishes instead of their own. For generations we have been bent upon trying to do something to them, not with them. The Indians are too human to make good marionettes.

"The development of native leadership is the task ahead. But native leadership can be developed only by employees who are themselves successful leaders, human beings who can establish warm social relations with their wards. For the task before us, most of the present employees are ill fitted, and they are about as good as can be had at the present low salaries. Official competence is the best remedy I can suggest for Indian incompetence."

At the last session of the Conference the first speaker was General Hugh L. Scott, United States Army, Retired, who won for himself the reputation of going into Indian camps or reservations as an enemy but leaving as a friend. He said in part:

"I feel that I cannot give the Indian Bureau more friendly advice than to ask it to reorganize itself quickly by its own friends or else it is going to be reorganized by its enemies."

General Scott feels that the Bureau is in the grasp of an improper system of administration that must be changed; it needs an executive staff separated from other divisions of the bureau except those of coordination—whose duty it would be to study the problem, make recommendations to the commissioner and see that these recommendations are carried out according to his orders.

As the last speaker at the Conference, Lewis Meriam, Technical Director of the

Indian Survey summed up the needs for an adequate Indian Service:

FIVE RECOMMENDATIONS

1. "The situation does not call for the abolition of the Indian Service, but for its rejuvenation, its modernization.

2. "Larger appropriations for the Indian Service—much larger—are indispensable.

3. "To the employees in the field in immediate contact with the Indians must be delegated a large measure of authority and responsibility. The program at each jurisdiction must be specially adapted to the situation at that jurisdiction." (This of course postulates a very high grade of personnel.)

4. "With competent superintendents the functions of the Washington office should be largely advisory.

"The Washington office must be in a position to supply high grade advice and assistance. For this work it must have what we have termed in the report a scientific and technical division of planning and development.

5. "The Indian Service as a whole must lose much of its present character as an administrative agency and take on the character of an educational institution, with a staff qualified for educational work, because the Indian problem is an educational problem."

Mr. Rhoads closed the Conference by reading the concluding paragraph of the Summary of the Institute Report, which was also incorporated with the resolution of the Conference. It is as follows:

"The people of the United States have the opportunity, if they will, to write the closing chapters of the history of the relationship of the national government with the Indians. The early chapters contain little of which the country may be proud. It would be something of a national atonement to the Indians if the closing chapters should disclose the national Government supplying the Indian with an Indian Service which would be a model for all governments concerned with the development and advancement of a retarded race."

LAWRENCE E. LINDLEY.

MEETING A CHRISTMAS EMERGENCY

On Christmas Day, 250 Indians gathered at the Kickapoo Mission, the largest gathering we ever had here, many more men than women, the first time the chapel was crowded to the doors. After the tree and program, the women folks and children were seated first in the small camp house and we gave them meat stew with Indian corn, bread, coffee and pie for their refreshments before they started home. Five times the camp house was filled. Four times the dishes were washed and set on the table. Here, too, we ran out of food as we had planned for only 150. At four o'clock we still had a crowd of sixty hungry men who had been playing football out on the lawn. We made a flying trip into McLoud and made the meat men open up and give us weiners, sour kraut and hamburgers. We also took one of the roasted hens which was cooked for the family and served it with lots of gravy. We opened six quarts of Mrs. Frazier's pears for dessert. Yet in spite of the long wait, the men folks were much pleased.

At 5 o'clock all the Indians had left for their homes. After the excitement of the day, the Frazier family sat down to eat their Christmas dinner with their sisters and brothers. It was a great Christmas for us. We thank you for giving us your share in making about 500 Indian boys and girls and men and women happy on the three missions by your contributions.

SUSIE AND PHILIP FRAZIER.

MUNCIE CONTRIBUTES TO THE TURBINE FUND

On December 6, 1928, Nora E. Thornhill, Missionary Superintendent of Winchester Quarterly Meeting, wrote in to the Home Office concerning a project for the Muncie Bible School. On January 12 came a letter telling that $95 had been collected for missions as a result of the program that grew out of the project. During the time of preparation, there was so much sickness among the Bible School workers that the project was turned over to the Missionary Committee.

Pictures of the mission and of missionary work and blue prints and pictures of the turbine which has just been sent to Africa, were on display. Attention was called previously to the fact that the turbine cost about $6000, only $3354.55 of which has as yet been contributed.

A unique feature of the evening was the way in which money was collected to apply on the turbine. Money envelopes had been prepared by cutting maps of Africa from both black and white paper, pasting the edges together, and cutting a little money opening, just where Friends' work is located, for the insertion of money. These had been given to classes some time before Christmas and their object explained to each group. Nora Thornhill says: "We made the little map envelopes black on the front side with a bit of the 'silver lining' showing through at about the point where our work is located. Then we printed a verse on giving, or something else appropriate on the back, and gave one to each class. The pupils were asked to put their offering in the envelope and to commit to memory the verse. Then on Sunday evening before Christmas, some of our adult members put on a pageant of the birth of Christ. At the close, while the manger was still on the stage, one of our girls gave a reading on Africa, and girls representing each class went forward, presented their offering, and recited their Bible verse."

In addition to this offering, Muncie Meeting also sent a Christmas box to Jamaica, and one to the Indian Mission.

MISSIONS IN A FRIENDS BIBLE SCHOOL

University Friends Bible School of Wichita, Kansas, is doing a most commendable type of missionary work. The chairman of the Monthly Meetings missionary committee is superintendent of missions in the Bible school.

There are seven departments. The first Sunday in each month the five younger have a missionary story; this year the stories are about Africa. As missionary teachers there are three former missionaries: Mrs. Charles Spann, Roxie Reeve and Mrs. Arthur Chilson.

The College and Adult Departments meet together once a Quarter for a special mission program. In September, Elizabeth S. Binford spoke on Japan; in December a World Fellowship playlet written by local talent was presented. During January there is a reading contest, most of the books being missionary. The missionary offerings of the entire Bible school go to the support of Margaret Parker of Africa. Myra Binford is missionary superintendent.

WITH WESTPORT FRIENDS

A generation ago music was decidedly frowned upon in Westport Monthly Meeting at Central Village, Massachusetts, and very seldom was any singing heard except by one or two quavering voices. As one old Friend, who used to leave the meeting if more than one person sang, used to say, "The Lord might move one person to sing, but He would never move a whole meeting to sing the same song at the same time." This influence was felt for many years.

On the Sunday evening before Christmas a most worthwhile program was put on by a quartet and choir of young people from the Sunday school. The whole program, with the exception of a short pageant reverently portrayed by a class of boys of the teen age, was musical. The whole service was most impressive and greatly enjoyed.

Christmas eve, the exercises were greatly enhanced by selections by an orchestra from the members of the Sunday school. So enthusiastically were they received, that they plan to make the orchestra a permanent part of the Sunday school.

A little over a year ago the Westport Sunday school association offered a prize of a silver cup to the Sunday school in the town which could gain the most points, based on a system of counting attendance, new members, attendance at church, offerings, etc. Our Sunday school won the cup in April by more than five hundred points. This spurred our members to greater efforts for the next months, with the result that on Sunday, January 13, six children were presented with pins for perfect attendance during one year, and three were given wreaths to add to the pins for perfect attendance for two years.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A FERTILE SUGGESTION

Editor THE AMERICAN FRIEND:

This is a word to those of our young Friends who are especially interested in the study of international questions. You may have in mind the giving of your time and ability to some phase of this work, perhaps in one of the far-flung places of the earth, in a friendly centre which will radiate good will and understanding. Of these two desirable qualities the good will is by far the easiest come by. It is a tolerably simple matter to have good will to all, especially to those one does not know personally, but understanding, ah—that is another matter, usually the result of the slow, mellowing process of time and experience upon our busy lives. But these adventures into far places, this wholehearted giving of oneself to an ideal—these are the part of youth; how then shall one gain the understanding without the long discipline of the years? Perhaps youth will not get far upon the road of understanding, but at least it can set its feet in this way and make a start.

Of what like are the peoples of this earth? What are their racial characteristics? What is their country, their climate, their history, their present living conditions? What is the ambition of each? What have the nations to look forward to?

I can imagine a school in which such questions would be asked, and partially at least, answered. There is a class of young people, perhaps a very small group at first, for the idea is new and must grow. This class has chosen its trainer, a person of maturity and sweetness and broad-mindedness, a person of culture and vision and of an international mind. The place of meeting is a quiet corner of one of the upper decks on a great liner, and this liner is leaving New York for a trip around the world.

Even on the ship itself there are possibilities of international contact. One of the world cruises now upon the seas, carries besides Americans and Canadians, passengers from ten foreign countries.

Cannot you imagine the broadening experience of this little group, as day by day on sea or land, they study at first hand and with a vividness which will never be forgotten, the conditions of the peoples of the earth in each country where the great ship takes them? Could you conceive how so real a training in knowledge and understanding of the world and its needs could in any other way be packed into four and a half months' training? Is not the idea worth considering? Worth finding out about?

Have we not fine material among the Young Friends, where this training would double the efficiency of their future work?

This is not an idle dream, it is all quite practical and not impossible from a financial standpoint. I have made an intensive study of trips of this kind and shall be very glad to help in any way with practical methods of carrying out the plan.

ANNA MARGARET KITE.

Moylan, Pennsylvania.

WHAT CAN WE FRIENDS DO ABOUT IT?

Editor THE AMERICAN FRIEND:

Yesterday, as the guest of one of Toronto's leading barristers, himself a Friend, I attended the luncheon of the Canadian Club. Assembled in the Crystal Ballroom of the King Edward Hotel were about 600 of the business and professional men of the city to hear Arthur B. Baxter, Managing Editor of the London *Express* discuss "Canada's Need of England."

The lecture itself was both entertaining and informative, but certain things said, some only intimated, were, to say the least, disquieting to a lover of peace. Let me quote: "Perhaps the war spirit is over I hope to God it is, but with France arming with all the extravagance of a Napoleon, I believe Canada must face the possibility of a future war . . . If Canada should go it alone she must take the position of Cuba."

Mr. Baxter indicated that the settlement of the Irish Question was made to conciliate the United States. He referred again and again to the policy of England toward the United States as one of conciliation and concession, in rather a bitter tone; as, cancellation of the Anglo-Japanese agreement; payment of the war debt in dollars to which he referred as "that tragic agreement that has reduced the standard of living in England for the next three generations"; the agreement to change the 3-mile limit at sea to a 12-mile limit, etc.

Last night in the evening paper I read a rather full report of a meeting of the National Republican Club in New York addressed by Senator Fess, Prof. Shotwell of Columbia, Admirals Coontz and Plunkett and Dr. Duffield, pastor-emeritus of First Presbyterian Church, New York.

During these speeches, described by the reporter as "spread eagle oratory," it developed as the concensus of opinion that the United States must have a navy equal to or greater than that of Great Britain. It was declared that Britain's attitude toward the United States was actuated by jealousy. Quoting, "If you want to make an enemy loan some money to a friend." "What we ought to tell Britain is that if she thinks she can outbuild us in ships we can break her back doing it." "Our opponents think we'll never build a navy; we Americans are the easy marks for the world."

These two occasions coming on the same day, one on American, the other on British soil, might pass unnoticed were it not for the ominous fact that such affairs are happening frequently enough to really indicate the trend of thinking of a certain semi-official type both in England and in the United States.

Peace loving folk might well give their attention to the fact that there is growing up between the two largest sections of the English speaking peoples a certain fear and distrust, which, unless curbed, will surely lead to something far worse.

Norman Angell says two startling things in the leading editorial of the December issue of *Foreign Affairs*. First, "It is of universal knowledge that relations between Britain and America have been getting steadily worse." Again, "There is taking place as between Britain and America very much what took place as between Britain and Germany in the decade that preceded the war."

I am not, however, trying to prove a case. I am sure we are all fairly familiar with the situation. The question with which I am here concerned is, "What can we as Friends do about it?" Frankly there is one alternative of which I am afraid, namely, that we will be too optimistic about it. The thought of such a conflict is so revolting that I am afraid we shall simply toss it aside as unthinkable and let it go at that.

Cannot American Friends and English Friends, through the properly constituted boards, enter into a correspondence the aim of which shall be to arrive at the Christian solution of some of the problems which are vexing our respective governments—the war debt, the Monroe Doctrine, freedom of the seas, economic rivalries, etc.? At least I am sure we can secure and try to interpret to English Friends and through them to a larger hearing the best Christian thought of America.

G. RAYMOND BOOTH.

Toronto, Ontario.
January 8, 1929.

NEW YEAR'S RESOLUTIONS

Editor THE AMERICAN FRIEND:

The chimes of the bells ringing in 1929 brought to me a personal question. My active days of public service are over. I have lived years beyond the allotted span of life. Shall I resolve to be more faithful in my devotions and the study of the Word? Shall I peacefully resign myself to the quiet waiting for the "call from works to rewards" and try by His grace

to breathe out sweetly the passing moments? Is this all life holds for me?

I have made many resolutions and turned many pages of Life's book, and as I review them many of the leaves seem rumpled and torn. What, then, are those bells saying to me to assure me my life has not been a failure and that I still have a mission?

The echo of the chimes seems to speak to the tune of beginnings, and what though I have come a long way, they tell me there is a pledge of faith and a fresh start to make in the new year that may bring me to the brink of fine emotions and lead to the gateway of new experiences and to the threshold of expectancy.

The bells are giving a universal message and its music is saying to me, "Resolve to do your best in every line of endeavor and to you may come this year the greatest achievement and success of your life."

HANNAH M. HUBBARD.

Oklahoma City, Okla.

THE IMPERATIVE CALL TO PRAYER

Editor THE AMERICAN FRIEND:

Any Christian whose experience is a living one *knows* how necessary prayer is to the very life of the soul. He can do without his morning meal if necessary, he can do without sleep if necessary but he *cannot* do without his approach to God in the morning before the problems and duties of the day envelope him. Thousands of Christians are starving to death spiritually, because they have either failed to form the habit of prayer, or if formed have allowed the pressure of life to steal the habit away.

What is true of an individual Christian is just as true of a group, and if a meeting or a religious organization of any kind has ceased to function from a standpoint of stated times of prayer, it is on the road to spiritual extinction if it has not already arrived there. My concern is that we Friends should realize the unique privilege we have in our method of approach to God; provided of course we have not completely eliminated silent worship from our meetings. It is one thing to meet perfunctorily and listen to the same old dreary prayers repeated over and over again from week to week, and quite another to sit down quietly and wait for the refreshing power of the Spirit of God to come upon us, so that whether prayer is vocal or silent there will be a sense of the Presence of God in the meeting or group.

If there is a very keen, earnest Spirit in a group meeting together in this way, out of the silent waiting there will arise vocal prayer which will be effectual, and not only shall we be stronger spiritually individually, but we shall feel the result of such prayer in our meetings for worship, and in the other activities of the meeting. If for no other reason a meeting for prayer held at stated times during the week is a gesture of faith in God, an expression of our confidence in, and our utter dependence upon him, and the inevitable result of such a meeting will be a deepening of spiritual life in those who attend as well as in the meeting at large. It is most pathetic to see a Friends meeting slowly dwindling and finally closing its doors. It has happened far too often in the past, and the glorious Quaker message has died out in too many neighborhoods.

I confidently believe that this has come about because the members, and especially those who should be the leaders in the meeting have become so engrossed in making money, and in their selfish pursuit of pleasure that they have forgotten how to pray, not only in their group life, but even in the family life, and in their own closets. Why not make this venture of faith during 1929, and hold a meeting for prayer regularly during the week? This is being successfully done in some meetings, why not in yours?

A. MORRIS CAREY.

Baltimore, Md.

OLD BELL STILL RINGING IN OKLAHOMA

Editor THE AMERICAN FRIEND:

An old historic bell rang the old year out and the new year in, for the first time in the new Indian Mission meetinghouse at Wyandotte, Oklahoma. Some of the older residents say it is the oldest bell in the county, and though we cannot state this as a certainty, it has an interesting history worthy of being recounted.

In the early days when Oklahoma was still a territory, Friends missionaries came with the various tribes who were transferred from other States and given allotments in this county. The first Friends meetinghouse was built of logs some four miles from the present town of Wyandotte, and it was on this building that the bell was placed. Some say it was brought by Friends from the East, others that Jerry Hubbard sent to western Oklahoma for it.

Later a log schoolhouse was built, and as the old meetinghouse was becoming dilapidated, services were held at the school, the bell being transferred to this building. So it went for ten years, then the members became few and scattered, meetings were discontinued, the building fell into disrepair, and the bell was blown down. A farmer near by took it home, set it on a post in his yard and used it as a dinner bell for some years. When the present Long school was built, the bell was given to be used there, where it remained until recently, though the district was included in the consolidation of Wyandotte Public School in 1921 and the building was sold to the people there to be used as a community center.

When the Wyandotte Friends Meetinghouse was being erected in 1928, one of our members, who is also a resident of that district, approached the ones who had an interest in the Long building on the subject of securing the bell for the new church. He obtained a signed statement that they united in giving it to us, and it was brought to town with rejoicing. It has been used for five months to call Sunday School and church members to services. On the first new year's eve that the new meetinghouse has witnessed, 1928-1929, its message rang out on the midnight air, to proclaim to the sleeping town that the old year was dying, and the new was being born.

DOROTHY S. PITMAN.

LETTER TO NON-RESIDENT MEMBERS

The following is the copy of a letter sent by the Ram Allah Monthly Meeting of Friends to its non-resident members. It is interesting to note the progress made by these Friends in far-off Palestine as indicated by their message. They have formed a reliable meeting of sturdy, conscientious members, and are doing much to spread the Gospel of Christ among their Mohammedan neighbors.

FRIENDS MONTHLY MEETING
RAM ALLAH, PALESTINE
December 22, 1928.

Dear Friend:

"We are sending you a message in the spirit of Christian peace and brotherly love for you and your household. This peace is that which Christ gave to his disciples when he entered in unto them through closed doors and said: 'My peace I give to you.' This love is that which cannot be expressed, of Christ, our elder Brother.

"Dear Friend, we want to remind you of the first Psalm, which says that he who delights in the law of the Lord shall prosper in whatsoever he may do. Real success will come to him who reads the Holy Bible and walks in the path of Christ, and who tries by the guidance of the Holy Spirit to be godlike in his life. Are you, during your absence from our midst, reading the Bible, in which you may find words of guidance and eternal life?

"We think of you often and of other one-time members of our meeting group who are now far away. We remember you in prayer, asking God to bless you in your temporal affairs and spiritual life; and we believe that God hears the prayers of his children. We would remind you, dear Friend, to be strong in the Lord and courageous. Read the Bible and pray always! Be happy; be faithful. Remember Him who said, 'Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom.' Have strong faith in Jesus Christ and He will bless you.

"In closing, let us say that we hope to hear from you. We commit you to the care of the Heavenly Father. May he keep you always."

Signed on behalf of the Ram Allah Monthly Meeting of Friends:

ELIAS AUDI, *Clerk.*

QUAKERDOM · AT · LARGE

At the first session of the Tehama County, California, Ministerial Association for 1929, Ellis A. Wells, Friends pastor at Capay Rancho, Orland, was elected president for the current year, having already served the Association as vice-president.

A Spiceland, Indiana, Friend, Luther O. Draper, is an influential member of the Indiana State Senate. For one thing, he holds the responsible position of Chairman of the Budget Committee which shapes up the proposed appropriations for the various public institutions of the state.

We are glad to chronicle another Quaker Master Farmer. The recognition this time goes to a Hoosier, Edwin S. Mills, West Newton, Indiana. To many young Friends he will be better identified as the father of Sumner A. Mills, Chairman of the Young Friends Board of the Five Years Meeting.

Now comes our regular, biennial announcement. In the organization of the Indiana Legislature, now in session, Everett Newlin, who has been head usher of Western Yearly Meeting so long that the memories of many of us run not to the contrary, was again chosen head doorkeeper of the House of Representatives.

Friends of President and Mrs. David M. Edwards will be glad to know that they are recovering as rapidly as could be expected from the severe effects of the serious automobile accident of January 14, which we noted in last week's issue. They are still in the hospital at Seymour, Indiana, but will probably be able to return home around the first of the month.

Elihu Grant, professor of Biblical Literature at Haverford College, who was recently granted a leave of absence for the next academic year, will spend the winter in Jerusalem and has been appointed professor of Archaeology at the American School of Oriental Research in Jerusalem for the year of 1929-30. He will publish a book on his Palestinian work, the title of the proposed volume to be "Beth Shemesh, 1928—A Report of Progress."

A collection of religious plays and paggeants compiled by Professor Fred Eastman of Chicago Theological Seminary, containing eleven one-act plays and two pageants, includes one by Corona Rayle Cook of Jamestown, Ohio, entitled "The Golden Rule in Courtship." The compilers' comprehensive definition of a "religious" play is one which "has a religious effect upon an audience. It sends the audience away exalted in spirit, deepened in its sense of fellowship with God and man and enriched in its understanding of the spiritual forces which struggle in men's souls."

Success crowned the Comunity-College banquet at Liberty Hall, Central City, Nebraska, January 4, with Walter W. Head of Omaha as guest of honor and speaker of the evening. This social event was known locally as the "One Thousand Dollar" banquet with its hundred guests at ten dollars a plate. A representative gathering of 110 persons gave ample evidence that the result exceeded original expectations. The event was distinctive in revealing a spirit of goodwill and cooperation by the large group of men and women representing every town and community in Merrick County who recognize Nebraska Central College as an institution of incalculable value not only to the county but to the whole state of Nebraska.

Modestly ensconced in the marriage notices appearing in the London *Friend* for January 4, is one that readily attracts our attention. We learn that on December 29 at Irene, Transvaal, South Africa, occurred the marriage of William Bancroft Clark, of Street, England to Caterina Petronella Smuts. In brief, as we interpret it, the groom is a son of Roger Clark, for many years Clerk of London Yearly Meeting and the grandson of John Bright, while the bride is a daughter of the distinguished and high-minded South African statesman and general, the Rt. Hon. Jan C. Smuts. This is the Friendly approach to international alliances, and commitments.

Sir George Newman's Yale Lectures on the Responsibilities of Citizenship delivered last spring have recently been published by the Oxford University Press. Their specific title was "Citizenship and the Survival of Civilization," an appropriate aspect of the subject for a medical man. "The book traces the growth of the civic idea," says *The Friend* (London), "discusses English social philosophy, citizenship in the modern world and the expansion of politics. The lecturer then turns to the dark side of the picture, dealing with the disharmony of the body of man and with disease in history. Finally the future expansion of civic mutual aid and education in citizenship are considered. There is also a prologue and an epilogue in which an eloquent tongue, and pen, have free play."

At the 15th Annual Meeting of the American Association of Colleges, which closed in Chattanooga, January 12, a special expression of confidence was extended to the permanent Executive Officer, Dr. Robert L. Kelly, whose headquarters are in New York City. Dr. Kelly was the founder of the Association of American Colleges, and for the past twelve years has been its Executive Secretary. He is chiefly responsible for the work of the Association, including the notable program which was put on in Chattanooga, and generally considered the greatest Educational Meeting ever held in the South. As a concrete expression of the Association's confidence in Dr. Kelly's work, they voted to increase his salary to $10,500, and in addition to that, they voted an appropriation of $500 for an immediate vacation.

Through some delay, the notice has only now reached us of the memorial service at Friendsville, Tennessee, for Mary Morton Haines, notice of whose death was given some weeks ago. The students and resident patrons of Friendsville Academy assembled for a devotional service in tribute to the memory of her who had been connected with the Academy for over thirty years. Her mother, Margaret Haines, was a member of the committee which in 1870 founded the William Forster Home for Girls at Friendsville, and at her death succeeded her, each year assisting girls to come to school who would otherwise have received no education. Elizabeth Beals, matron of the William Forster Home, gave some tender reminiscences and told how much she had meant to the institution.

In the January 17 issue of *The Congregationalist,* there appears a contributed article entitled "The Quaker Leaven And How it Has Worked in the Lump of Protestantism," by Dr. Claude Allen McKay, minister of the First Congregational Church, Springfield, Massachusetts. His opening paragraph follows: "A leaven indeed! By what other name could it be described? As leaven exerts an influence out of all proportion to its size, so has it been with the Quaker movement. And that in itself arrests our attention. The smallest of the sects yet monstrous in influence. Unmindful of public favor and severely persecuted, yet honored as all might covet but few can claim. A movement unique in spirit, method and fruitfulness." Among the sub-headings scattered through the article we find these: "Quality Is Leaven"; "Quakers Always Forerunners"; "Many Merits—Few Demerits." The article is unreservedly commendatory in its interpretation—embarassingly so in fact.

The Quaker Book Centers all report continued interest in the new Quaker books. Friends Book and Tract Committee of 144

East 20th Street, New York City, finds that "Quaker Adventures" by Edward Thomas continues to be their best seller by a wide margin. Next comes "The New Quest" by Rufus M. Jones, followed by his "Finding the Trail of Life" and his "Faith and Practice of the Quakers." Friends Book Store, 302 Arch Street, Philadelphia, reports the same two books for first and second, followed by "Stories of Hebrew Heroes" by R. M. Jones and "Christ at the Round Table" by Stanley Jones. At Friends Book and Supply House at Richmond the list varies a little. There "The New Quest" leads the list, followed by "Quaker Adventures." The third on their list is "Intimacy with Jesus" by Chas. M. Woodman, and the fourth, "Peace Crusaders" by Anna Griscom. Doubtless before long the forthcoming books reported to be in the publishers' hands will replace some of these books with other names.

As announced in the modest advertising notice which appeared in these columns last week, our venerable Friend, and minister, Solomon B. Woodard, has just published an interesting autobiographical sketch entitled, "Story of a Life of Ninety Years." Solomon Woodard was born in Parke County, Indiana, where he spent almost the entire period of his active life and tells quite entertainingly of the characteristic life in a typical western Quaker community, particularly in the time which takes us back a half century or more. The naive way in which he tells of his courtship and marriage and the pioneer home life which followed, is especially appealing and illuminating. The story is sufficiently intimate and personal to make it graphic and it will be of particular interest to those who have known our Friend and who have had associations with the Bloomingdale meeting and Academy. The little volume is neatly bound in cloth. It contains 115 pages and may be had from the Friends Book and Supply House at Richmond for $1.50.

NEWS OF OUR MEETINGS

C. Frank and Blanche A. Conover, returned missionaries of British East Africa met January 10, with the Friends Missionary Society of Lynnville, Iowa, which convened at the church in the afternoon. They sang in the native language and Blanche Conover gave an interesting talk about missionary work in Africa.

A revival of two weeks' duration was held at Whitewater Friends Church, Richmond, Indiana, beginning December 30. Chester B. McKean was the evangelist; over fifty persons came forward to the altar either to be reclaimed, or saved, or renew their consecration. At the last Sunday evening service eleven united with the church, among them the pastor, Walter Jacobs, and his wife, who had come back to Richmond and was doing pastoral work, but was a member of a sister denomination and a graduate of Olivet College. A good work was done among the young people. Two services were held with the children, the attendance at the last one reaching fifty. This has been a great Meeting but the greater work remains to be done, as the church goes forward.

Spiceland, Indiana, Friends have remodeled their church by digging a basement 50 feet wide and 70 feet long in which is the Christian Endeavor room with a big, cozy fireplace. The main auditorium has been redecorated and art glass replace the old plain windows with the inside shutters. The scene in Gethsemane, in art glass, occupies the square back of the choir and pulpit. The woodwork and furniture has been revarnished and all made new and modern in every way. Spiceland Friends think themselves now ready to entertain both for Yearly Meeting and Five Years Meeting. The pastor, William O. Fox, with the committee are prayerfully planning the rededication in March with a series of meetings leading up to Easter. The meeting gladly welcomed several new members from among the young people in the last few weeks.

Two touchdowns, scored last quarter by the blues of Minneapolis Friends Sunday School brought that side out victorious over the reds. The contest was based upon attendance, new members, and visitors; and the winning blues made a yardage of about 140 in excess of their opponents. Then, on Friday, January 11, the defeated group entertained the victors at a real party. This proved a hilarious success for the children, who comprised the major portion of the attenders.

A Bible study class for the Protestant churches of Muscatine, Iowa, was conducted at the local Baptist church. Those taking the course from the Friends Meeting were Viola Smith, Elizabeth Smith, Reva Stelbrecht, Maud McCaffery, Arley Leonard, Florence Morris, Alice Mucha and Mabel Mills. Due to the inconvenience of heating the church during the cold weather, the Thursday evening prayer meetings are being held in the various homes.

Beginning last September, Orestes A. and Minnie E. Winslow, have been serving the Friends Meeting at Stafford, Kansas, as pastors. They report that the Lord's blessing is attending their work. Revival services began on January 13 with Cora Lamb as evangelist and Zella Hockett as song leader.

The Missionary Society of Greenfield, Indiana, Friends, held their annual Men's meeting, Tuesday evening, January 15, at the home of Mr. and Mrs. Frank Loudenback. Harvey Gordon had charge of the devotional period. Orlando Addison gave the lesson from the study book, "Friends of Africa." Charles Franklin talked on "Jesus' World Wide Program," and Mrs. Loudenback directed a very interesting missionary contest. Greenfield Friends are participating in a simultaneous evangelistic campaign with other churches of the city. Local pastors of each church have charge of services.

The calendar for January meetings of Friends at East Twentieth Street, New York City, announced for the mid-week study group meeting, January 16, that following the devotional half hour an illustrated talk would be given by Marion R. Taber on "Work of the State Charieties Aid for the Sick and Poor in the City Hospitals and Homes," and on January 23, Benjamin H. Doane would give a talk on his "Travels in Scotland." Earlier he gave a very interesting talk on "Experiences among English Friends." These mid-week tea meetings are held alternately by Twentieth Street and the other branch of Friends meeting at Schermerhorn Street. Upon invitation to attend Monthly Meeting at

PASTORS, ATTENTION!

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Well-known users among Friends say:

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"You will be interested in knowing that we have used your plan of Visual Religious Education in the Week Day School of Religion and in the Daily Vacation Bible School, with very satisfactory results. Am planning a Class as a part of the pre-Easter activity, and hope for still more satisfactory results there."—Herbert L. Huffman, Wichita, Kansas.

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Twentieth Street, the latter are sending instead a delegation to the Quarterly Meeting on January 30. The joint mid-week meetings with special talks are proving very interesting and helpful.

Pleasant Ridge, a rural meeting near Glidden, Iowa, enjoyed a Christmas pageant, "The Path of Promise" given by the young people of the Sunday school on Christmas eve. An appropriate feature of the evening was the playing of Christmas carols by the young people's orchestra. The eight-piece orchestra under the faithful leadership of Eula Byerly is present each Sunday rendering sacred music. The Christian Endeavor Society has been especially faithful along the line of missionary work. They rendered a sacred musical at Thanksgiving time to a full house, receiving a splendid free will missionary offering. They have their monthly business and social evenings and decided to make the December meeting a Christmas party for White's Institute. Each member brought a gift for the Christmas tree; after an enjoyable evening the gifts were packed and sent to White's Institute. At the same business meeting they voted a definite sum towards helping the church meet its missionary pledge.

The First Friends Church at Newcastle, Indiana, had an unusually nice Christmas program on December 23. In the morning there was a Christmas tree for the Junior department in the basement with treats for all. At the morning hour for worship the pastor, R. Aaron Napier, preached a Christmas sermon. At night the cantata, "On His Throne," was given, which showed the birth of Christ. The decorations were beautiful and with special electric wiring the stars were shown blinking and the moon was shining in the sky. At the close of the service ten united with the church. Many people were turned away for lack of room. The junior church has taken on new interest this fall and winter with an average attendance of more than forty. Eight new members were added recently. All departments of the church are doing good work.

LONG BEACH ACTIVITIES

During November and December, Neal D. Newlin, our pastor, gave a series of talks on Friday mornings before the staff of the local Young Women's Christian Association at Long Beach, California, the themes being Loyalty to Christ to Youth, to Women and to the Association, and using as subject matter the Loyalty to be created, established and maintained in each of the four parts contained in the name of this the world's largest organization of women.

On the evening of December 14, as president of the local Ministerial Association he and Mrs. Newlin entertained the Long Beach pastors and their wives at Club California Casa Real. Good fellowship and hospitality were the keynotes of the informal reception. A cheerful crackling fire blazing in the huge fireplace and the soft radiance of shaded lights transformed the homelike clubhouse into a cheerful setting for the congenial gathering. Beautiful old Christmas carols were sung with Dr. Charles Ensign leading and Mrs. Newlin presiding at the piano. Twenty-four ministers with their wives enjoyed the happy occasion.

The morning of December 16, the pastor reviewed and discussed books as gifts, stressing the fact that "books purchased at Christmas time should be helpful for a year-round process of spiritual education." He declared that "inasmuch as reading does so greatly influence character, the church must accept a definite responsibility in leading toward the development of satisfactory reading matter."

The Sunday School enjoyed their Christmas party on the evening of December 21. The following Sunday morning the pastor gave an inspiring message. In part he said: "Christmas of all seasons of the year is one time when the believer and unbeliever find Heaven and happiness together. It is the season of the year when fetters are broken and bonds are loosed. Christmas means love and no man can fail to feel himself heartily touched by love." In the evening a Christmas pageant was presented which depicted a mother telling her children the beautiful Christmas story, each incident told was followed by the enactment of the scene. Christmas hymns were sung throughout the program by Mildred Newlin, soprano soloist, accompanied by Charles Ward. The Pageant was directed by Fred Bewley.

A happy climax to the New Year Watch Party of the young people's societies was a surprise wedding just as the bells sounded the midnight hour and the New Year was ushered in, when Miss Doan Story, niece of the late Professor Gurney E. Hadley became the wife of Jasper Woody. As the bridal march was played the bride and groom accompanied by Mr. and Mrs. Thomas A. Moody entered the center aisle and were met at the altar by the pastor who performed the wedding ceremony. Fifty friends were guests.

The church was beautifully decorated for the Young People's Yuletide party, the soft light from the 40 tall white tapers shed a mellow glow throughout the auditorium with its green and red floral setting. Beginning at 8:30 p. m. various games and social features were enjoyed until 11:40 when Mr. Ward played an organ prelude for the Consecration service. The pastor gave a talk on the activities of the young people of the church during the past year and what they hoped to accomplish during the New Year. Christmas carols were sung and the service closed with consecration, prayer and best wishes for a Happy New Year.

SCHOOL NEWS FROM PALESTINE

The following extracts from a letter from A. Willard Jones, Ram Allah, tells of school activities, projects, and ideals that compare very favorably with school activities in this country.

"School work has gone very well in spite of the fact that Dr. Totah is absent. The teachers have been working with a will and the boys have been fine. They worked hard right up until vacation, and have gone off in high spirit. I have enjoyed being with them.

"We have much fewer Moslems this year and not many Latins, but there are a great many Greek Orthodox boys. I think we should pay less attention to such dividing lines and more attention to the task of giving all a spiritual interpretation of life as it faces them.

"I am enjoying my Religious Education classes very much. We are spending much time on the life of Jesus and it is a revelation to many of them to get some of the 'gold leaf' wrappings off the personality of our Lord and to see something of his home life, his companions, his environment, and above all, his divine humanness. They have thought of his youth in terms of the old myth that when a child he made mud birds with other children, but his birds flew when he had finished them. At the end of this term, I asked them to state their wishes with regard to the course and to say what changes they would like to have made. They were very frank. Some suggested some changes, but I was pleased to find that they—Moslems and Christians alike—were glad to have the course continued.

"In my Ethics class with this graduating class I have urged each boy to take some Christian task on Sundays. One of them is President of the Senior Christian Endeavor, another is advisor for the Junior Christian Endeavor, six are Sunday School teachers, two help in the lower Sunday School, one is usher in meeting and takes the offering. So in this way all are occupied; and my Ethics class is more interesting as a result.

"Last Wednesday Miss Wadea and I took two ladies to the Christmas program at Deir Ghazzanie. They both understand Arabic rather well and were pleased with the program which was prepared. There was a nice tree. The girls were as neat as they could be. Hands, face, and hair were shining; and there were new dresses so far as new dresses could be had; and all was very orderly and unlike the usual confusion in a village school.

"They had prepared a fine program consisting of carols and the Christmas story in Luke. They acted little plays and even had one girl with a Christmas cloak —cotton instead of snow—to come in with a basket which she had received from the Sheik es Salaam, or Santa Claus. Their gifts were provided by the Sunday

Schools in connection with our Boarding Schools and consisted of handkerchiefs with animals pictured on them, combs, or scissors for the older girls and little toys for the smaller ones. The very largest ones had aprons made by girls at Friends Girls School.

"It was a very lovely occasion. By the time they had their treat of nuts and peanuts, their little arms were full; but nothing could cover up their delight at this day's good things. One of the ladies remarked that it was not so hard for the Moslems to appreciate Jesus since they looked on him as a sort of minor Prophet anyway. I answered that after today I was sure he had become a *major* person in the minds of those children.

"Today the boys have gone home and tomorrow a party of us numbering eight students and twelve teachers are leaving for ten days in Egypt. We shall go as far as Luxor and visit the various historic places there and at Cairo. I think it will be a most interesting experience, and I hope a restful one. The Egyptian Government is giving us free visas and 30 per cent reduction on train fares, while the Palestinian Government is giving us 50 per cent reduction on train fares. The American University of Cairo will give us lodging for a few days as well. We hope to secure free access to the antiquities; and thus, in various ways, the trip will be made economical for all."

FRIENDSVILLE ACTIVITIES

November 11, was a very profitable day for Friendsville, Tennessee, and community—a union meeting was held and the pastor of the Baptist Church, who was in the World War, was asked to bring the message. It was very fitting for him to give his own experience as a soldier to show the inconsistency of war with the life and teaching of Jesus.

Again on Thanksgiving evening the churches of Friendsville were together in worship of praise and thanksgiving. These have been special times of blessing to all Christians of the community and it is felt that they have helped in binding all to the better things.

With the approach of the Christmas season there were many activities of the Church and the Academy which called attention to the meaning of the birth and childhood of Jesus. Two evening programs were given by the Glee Club of the Academy, one in the church and one in the Academy. The Glee Club also had one evening on the air from Knoxville station WNOX.

The Christian Endeavor has had a very successful year. Often the house has been filled on Sunday evenings for this program of song, Scripture and teaching. The pastor, H. Elmer Pemberton, brought the meetings to a fitting close with helpful messages gleaned from the Christian Endeavor topic.

The interest and attendance at Sunday School has been good during the entire year, lending its usual helpful contribution to the Meeting.

The Women's Missionary Society began the new year with its semi-annual all-day meeting on Wednesday, January 9. Then, again, on Thursday evening had charge of the special prayer service observing the national Day of Prayer for Foreign Missions.

The Friendsville Meeting was glad to welcome home for the Christmas holidays several Young Friends who are working in other fields. Among these were, Elizabeth Peters, a teacher in the High School of Raton, New Mexico; Theodore Peters, who is a student in Penn State College, and Jessie Peters Tate, who is teaching in Statesville, North Carolina. H. Elmer Pemberton and son spent the holidays with a daughter and sister in Wilmington, Ohio. Mildred Karch of the Friendsville Academy faculty returned to her home in Evansville, Indiana, for the Christmas holidays.

WITH CHICAGO FRIENDS

A Junior Missionary Society has been organized for the boys and girls under the direction of Lois S. Vaught. Marie Ferguson assists with the music and William J. Blackburn with the stories. The society meets from eleven to twelve o'clock on the third Sunday of each month at the meetinghouse. The study book is, "In the African Bush" by Schwab. At the December meeting Clarence Cunningham traced the development of Negro Spirituals, told of their relation to African music, and taught the children some spirituals. A correspondence has developed between several of our girls and girls attending the Friends Girls' School at Ram Allah, Palestine, which grew out of the sending of some scrap books to Ram Allah with Mildred White last summer.

At last the men of Chicago Meeting are to have an opportunity to become informed in regard to Christian missions. Heretofore, only the women of the missionary society engaged in a study of missions. A study class is being formed which will meet at 7:00 p. m. on the third Wednesday of each month, immediately preceding Monthly Meeting. The first meeting was held Wednesday, January 16, with Lois S. Vaught as leader. The text book used is "The New Africa" by Donald Fraser.

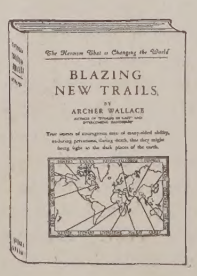
The Ladies' Social and Aid Society has met regularly on the first and third Wednesdays of each month. Special invitations were sent to the women of the meeting to attend the comfort tying party held December 5 at the meetinghouse. Zahweh Totah, formerly of Ram Allah, Palestine, but now living in Milwaukee, Wisconsin, was a special guest. She gave an interesting talk on Friends Palestinian work and sold embroidery from Ram Allah.

The Ladies Social and Aid Society, The Women's Missionary Society, the Sunday School and various classes and individuals did much to bring Christmas cheer to those who especially needed it. Personal gifts were sent to home and foreign missionaries, as well as gifts for those to whom those missionaries minister. Sunshine baskets and bundles of clothing were given to needy families in Chicago. The Sunday School gave a white gift of money with which to purchase milk for one family over a period of several months.

FRIENDS AT FAIRVIEW

The night of December 17 closed a very successful revival at the Fairview Friends church, on route 2, Carthage, Mo. Sylvia Frazier was the evangelist and all felt that she was sent of God and used mightily by Him to drive back darkness and bring the gospel light to souls in bondage of sin. Several men and women were converted and several that had lost their testimony were on victory's side at the close of the meeting. Two confessed to having received a call to the serviec of the Master.

A large anchor hangs back of the pulpit in the church, made from the wood of an elm tree under which the Fairview Sunday School was organized in 1868 and where it was held during that summer until removed to a residence and later to a church built in the community. This community, about six miles northwest of Carthage, Mo., received its name from the church. They have had for pastors some of the leading ministers of Friends who have left behind them a people leading remarkable Christian lives. While none are rich in this world's goods yet the morals of the community are on a very high level



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so that this is one of the best places in the U. S. to rear a family. Folks realize this to such an extent that if a house is to be vacated many are the applicants that they may be sharing the good influence of the community. Often some return for a visit who were forced by circumstances to go to other parts and they always express thankfulness for having lived here and a desire to return.

For several years Fairview shared the same pastor with the Alba Friends church but beginning with this pastoral year have had their own pastor living in the parsonage which is in a beautiful grove of about seventy-five trees of several varieties. The trees have become very dense making too much shade, so the trustees are allowing the pastor to cut out about fifteen of the less desirable for wood this winter.

Several improvements are being made as follows: the old varnish was removed from the seats and they were repaired and revarnished and also a room made for the little folks. A well 202 feet deep in limestone with an abundance of fine water that cost $209 including the splendid pump, is another good help to the pastor and thirsty worshipers. The C. E. Society are furnishing the means to construct new cement porches in front and all along the rear of the parsonage, and the work is begun.

Friends passing through on highways No. 66 or 71 (66 across Missouri is one of the most beautiful drives in the world) are invited to stop over for a visit of rest, worship and friendly intercourse with these people. This is the third year here for Oliver J. and Tillie V. Kelly as pastors. Greetings from former residents or pastors will be gladly read to the congregation.

MEETINGS IN NEW ENGLAND

A successful Christmas service was held in the old Meetinghouse at West Epping, New Hampshire. The high facing seats were banked with green and wreaths were hung in the windows. The Christmas story was read by Mrs. E. G. Blair and the children sang many old carols to illustrate the story. A beautiful tableau of the Madonna and child closed the program, while the children sang "Star of the East," and all joined in the old carol, "Adeste Fidelis." After the concert about sixty gifts were distributed to the children of the Sunday school by Edith Hartford and Beatrice Goldthwaite. The very generous weekly offerings at the Sunday School made it possible to purchase these small gifts.

This Meetinghouse had been closed for years and there is no other place of worship in West Epping. Because of a deep concern on the part of villagers for a Bible School, Edward Folsham and his wife answered the call and started a Bible School. There is now a flourishing school of fifty scholars and a public meeting for worship held alternate First-days. Friends from Amesbury and Manchester go over, a distance of twenty miles, to take care of the ministry. A. Edward Kelsey and wife from Amesbury and Ruth Pitman from Manchester have given very acceptable service.

As superintendent of New England Yearly Meeting, and with first hand knowledge of the meetings, I can say that Quakerism here is very much alive. Two hundred fifty people and more gathered in the North Berwick, Maine, Meetinghouse for a Christmas service in December. From here I motored to Lawrence, Mass., for another special service preceded with a supper put on by the men Friends. This was one of the best suppers and certainly one of the best meetings I have attended for a long time. The meeting here has had no definite pastoral leadership for more than a year.

A journey of 450 miles brought me to the Canadian border where there is a Friends Church belonging to New England Yearly Meeting, Maple Grove, Fort Fairfield, and here I found a group of very earnest consecrated people supporting the pastor, Orlando Williams. During the pastor's enforced leave of absence, through sickness, four ministers of neighboring churches occupy the platform of the Friends Meeting, because they recognize the value of this work.

A trip to Pittsfield, New Hampshire, where I found another splendid meeting, without a pastor, but carrying on a marvelous piece of work. Under the leadership of Elizabeth Peaslee, the local Friends rally and share in the ministry. This lonely Meeting house up in the hills of New Hampshire with long distances for Friends to travel to meeting, yet with snow on the ground forty-eight were at the morning service, most of whom remained for Bible School and then came back again for an evening service. The look of satisfaction upon their faces at the close of the day, convinces one of the truth "that man does not live by bread alone."

From Newport, Rhode Island to Fort Fairfield, in Maine, a distance of more than five hundred miles, the extent of New England Yearly Meeting, there are centers of Friends standing for the great things of life and radiating a love that is warming men's hearts and hastening the establishment of Christ's Kingdom. May we not forget the rank and file of these meetings, for the most part hard working men and women who prove the power of Christ in everyday experiences and seek to express themselves through the group attached to the Friends Meeting.

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SANTA CLAUS IN MEXICO

"We are having vacation now and all the pupils are away but two girls so I have a little more time available for doing as I please," writes Mary Pickett. "We have had a very pleasant time since school closed. We had our Christmas entertainment on Friday night before Christmas. The program was prepared by Herlinda Cepeda and Mrs. G. F. Castello. It was a very nice program. The church was the fullest I have seen it for years. On the following day almost all our boarders went home and we took those who could not go to the station to see the others start. That takes off quite a little of the pain of being left when the rest are going. They do not go to the station very often; so that of itself is quite a diversion for the girls.

"Our Sunday School raised a collection of over $100 (Mexican) which was used to buy clothing for the prisoners. There are over ninety prisoners of whom sixty seem to be friendless and no one visits them or brings them anything; the other third have relatives who carry them food and other things they need. So the women of the Sunday School bought shirts and pants for many of them. The clothing was distributed on Sunday, December 16. On Monday the prisoners enjoyed a tamale supper served by the Women's Missionary Society. They all seemed highly pleased.

"About twice a month some one goes to the prison on Sunday afternoon and gives a talk on some subject, not religious, that will be helpful to the prisoners. They seem to appreciate these talks made by the Protestant ministers, teachers, or others. They are trying to inspire the prisoners to be men although confined by prison walls.

"On Monday night we went to the Christmas entertainment given in the new Industrial School. It was a very happy occasion. The building used for a gymnasium had been converted into an auditorium. It was beautifully decorated with Florida moss and paper chains made

by the boys. The children of the school had spent a large part of a week preparing gifts for children who live in the poor districts of the city. The hall was packed to the limit. The visitors had to go out in the yard to give room for the poor children to pass forward and receive their presents. They consisted of boxes and baskets of candy and nuts, little carts cut out of wood, birds and animals mounted on a little piece of wood, with wheels and painted up nicely; also there were stick horses with a horse head with bridle and reins to be given to the little poor children.

"Out of doors they had a big Santa Claus hung at the end of a rope which passed through a pulley on a horizontal pole about fifteen feet high. Children were given a pole, blindfolded and told to strike the Santa Claus. Jose Martinez, the director, had the other end of the rope in his hands and always raised the figure so no one could hit it until many had tried amid the laughter of the crowd around them. But finally he allowed some one to break the jar concealed within Santa Claus and nuts and candies were scattered far and wide and there was a great scramble to get them. They had another image which was to be broken similarly by the boys of the school after the crowd had left. Everybody seemed happy—rich and poor together. There are one hundred fifty of the poorest boys from all parts of the state in the Industrial School."

Victoria, Mexico.

AN OPPORTUNITY

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BIRTHS

HADLEY—To Everett M. and Ethel Crites Hadley, Clarksville, Ohio, January 4, 1929, a son, Theodore.

HENLEY—To David E. and Lila Henley, Whittier, California, January 4, 1929, a son, Robert Marvin.

DEATHS

BUTLER—At New London, Indiana, December 15, 1928. Charles Butler, son of Samuel and Hannah Butler. His wife, Sarah Carter Butler, and two sons, Omar, of Chicago, Horace of New London, and one daughter, Iva Jordan, of Kokomo, survive him.

CREW—At the home of his step-daughter, Mrs. George H. Hall, Boulder, Colorado, December 30, 1928, David W. Crew, son of Henry and Edith Crew, in his 86th year. Born at Chesterfield, Ohio, he was a lifelong member of Friends, faithful in attendance at meeting until failing health kept him at home. In 1865, he married Lydia Smith and to them was born a daughter, Mrs. S. J. Trueblood, Indianola, Iowa. They moved to Iowa in 1873 where his wife died, twenty-two years later. At Oskaloosa, he married Cynthia Hoag and in 1906 they moved to Boulder. Funeral services were held at the Friends church by Alfred Young assisted by Erol T. Elliott and Chas. A. Mott. Interment in Columbia cemetery.

GROSE—At Hershey Hospital, Muscatine, Iowa, January 3, 1929, following ten days of illness with pneumonia, Mrs. Harvey E. Grose. Funeral services were conducted by A. W. McBlain assisted by Viola Smith at the Friends Church in Bloomington Township. Interment in the Friends cemetery.

JOHNSON—At Moody Bible Institute, Chicago, Illinois, Rosa Eunice Johnson, daughter of Chillis T. and Alice S. Johnson of Spring Valley, Ohio, aged 41 years. Funeral services were conducted at Spring Valley, December 22, 1928.

LAMB—At Belvidere, North Carolina, December 26, 1928, Wm. H. Lamb, aged 74 years. A lifelong member of Piney Woods Friends Meeting, he was always found in faithful attendance at the services of the church whenever health would permit. He had been in failing health for several years but his strong determination and perseverance kept him quite active until the last. Besides his widow, Mary A. Lamb, five sons and two daughters survive him. Funeral service at the church was in charge of the pastor, Herman A. Parker.

MCDANIEL—At his home in New London, Indiana, January 9, 1929, John H. McDaniel who is survived by his wife, Lenorah Wright McDaniel and a daughter, Nellie. He will be remembered for his devotion to his family, especially his loving care of his invalid mother whose death occurred recently.

SORRELLS—At her home near Rosamond, California, Sarah Ella (Hadley) SorRells in her 74th year. She is survived by her husband, Frank A. SorRells; two daughters, Emma S. Aumick of Vader, Washington, and Adaline S. Hockett of Lancaster, California; and three brothers, Charles R. Hadley, Earlham, Iowa; Stephen M. Hadley, Oskaloosa, Iowa; and Albert E. Hadley, Scottsbluff, Nebraska. A birthright Friend, she was deeply interested in the work of the Church, faithful in advancing its interests, and was especially gifted in prayer.

WHEELER—At Bolton, Mass., January 10, 1929, Adelaide E. Wheeler, in her 76th year. She was married to Arthur V. Wheeler in 1879, and for many years was an Elder in Bolton Monthly Meeting.

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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